



# Nullifiers OF ISLAM

3

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(may Allah accept him)

In the previous lesson we gave a brief introduction about the nullifiers of Islam, their numbers, other references and explanations of the nullifiers of Islam. We also shed some light on the life time of the reviver Shaykh Muhammad ibn Abdul-Wahab RA as many lies and false accusations targeted against him by his opponents.

We also spoke about the first nullifier of Islam and today we will continue from the 2nd nullifier. The author may Allah have mercy on him said: **“The Second Nullifier: Whoever places intermediaries between himself and Allah, calling unto them and asking intercession from them, and seeking reliance in them, has committed disbelief according to the Ijmaa (unanimous agreement).”**

Intermediaries between Allah and his servants is two types: o Intermediaries who convey the teachings of Allah to his servants: Like the prophets who are the only source of conveying the message of Allah to his servants. Allah says in Sourat Al-Ankabut 18: **“... and the duty of the messenger is only to preach publicly (and clearly).”**

The Shaykh is not referring to this type of intermediaries the prophets did what Allah ordered them to do to the fullest in conveying the message to his servants. Ibn Umar narrated that the prophet PBUH said: **“Previously a prophet would specifically be sent to his people and I was sent to convey the message to everyone.” [Bukhari and Muslim]**

Whoever rejects any of prophets of Allah then he has committed disbelief, as Allah says in Sourat Al-Baqarah -285: **“We make no distinction (they say) between one and another of His messengers.”** How do we reconcile between the two verses: **“We make no distinction (they say) between one and another of His messengers.” “– Those messengers We endowed with gifts, some above others”?**

Answer: We make no distinction between them in terms of believing that they were all prophets sent by Allah. But in terms of their ranks and their level in paradise they differ from one another based on what was mentioned in the Quran. The best of the Prophet is Muhammad PBUH then is prophet Ibrahim Al yihi Assalaam.

Unfortunately, there are people who cherish a deviated belief like the Sufis who do not accept the prophets as the only means of conveying teachings between Allah and his servants. They bring up claims such as **“you people are telling us information from the dead’s (referring to the Sanad/ Chains of narration), but we inform you of things which are directly told to us by the forever living one.”** They believe that they can get their teachings directly from Allah without the prophets as intermediaries. Such people say **“My heart just spoke to me about my lord.”**, and this is how they end up innovating strange things in Aqeedah and new innovations in worships. Such people are not restricted by the words of the Quran and the Sunnah.

They claim that the Quran and the Sunnah are for the beginners but one can reach a level where Allah reveals things to him directly or through dreams and use them as references for their teachings. They declare things as permissible or forbidden based on the dreams which they get or the Satanic whispers they get in their hearts. We mentioned the previous point to reach the conclusion that whoever denies that prophets are the intermediaries in conveying the message between Allah and his servants has fell into disbelief. o Directing supplications or seeking aid to intermediaries instead of Allah: This is the type of intermediaries which Shaykh Muhammad ibn Abdul Wahab is referring to. Therefore, whoever seeks refuge from the dead people who could be

righteous or deviants or seeks help from the creatures in matters that only Allah can aid with exclusively, then that person has fallen in disbelief. Whoever relies and asks the creatures for aid instead of beseeching Allah has fallen in disbelief and whoever believes in this form of intermediaries then such a person has committed disbelief. Why would someone leave the almighty and ask his creation or those dead who have no control or power to help them. Allah says in Sourat Ghaafir 60: **“And your Lord says: Call on Me; I will answer your (supplication): but those who are too arrogant to worship Me will surely find themselves in Hell humiliation!”**

in Notice how Allah referred to calling him and seeking his help as a form of worship, therefore whoever directs this act of worship to anything besides Allah then he falls in disbelief. On the authority of Al Numaan Ibn Basheer the prophet PBUH said: **“The supplication (Dua) is an act of worship” [Sahih by Abu Dawood, Tirmidhi, Nisai, Ibn Maajah]**

On the authority of Anas Ibn Maalik: that the prophet PBUH said: **“Dua is the root of worship”** [Tirmidhi but this narration is a weak narration] We should all know that: Tawheed Al Ruboubiya is singling out Allah the Exalted with (the actions of) creation, providing sustenance, giving life, causing death, and all of the types of regulation and administration of the dominion of the heavens and earth, and (also) singling Him out, the Exalted, with (the right to) judgment and legislation and sending of the Messengers and revealing of Books. Tawheed Al-Ulouhiya is singling out Allah with worship so that none besides Him is worshipped, so that none besides Him is called upon, so that no one is sought for rescue or aid except Him and No one solves disputes except through His rules.

So, that no one is sacrificed to or slaughtered for, or made an oath for except Him. The prophet PBUH told Ibn Abbas: **“O young man, I shall teach you some words [of advice]: Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find Him in front of you. If you ask, then ask Allah [alone]; and if you seek help, then seek help from Allah [alone]. And know that if the nation were to gather together to benefit you with anything, they would not benefit you except with what Allah had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allah had already prescribed against you. The pens have been lifted and the pages have dried.”** [Tirmidhi]

No matter how close an individual gets close to Allah he will not have the power to push any harm nor gain any benefit except by the permission of Allah. If the individual we are talking about is alive then he may have limited means to bring benefit or push harm but the result depends on whether Allah wills for that benefit or harm to happen or

not. If the individual who is being asked for aid is absent from the scene or dead, then just asking them for aid is from the Major Shirk that takes a person outside to fold of Islam. The Rawafidh provide a clear example when it comes to believing in calling upon the dead for aid, they claim that calling the companion Ali RA instead of Allah aids against the oppressive rulers [Bihaar Al-Anwaar (Rafidhi reference)].

They also claim that if you want the best of the hereafter then call on Muhammad Ibn Al-Hanafiya Ibn Ali for aid.

They claim that during the times of hardship you should call on Al-Abbaas Ibn Abdul-Mutallib and he will support you.

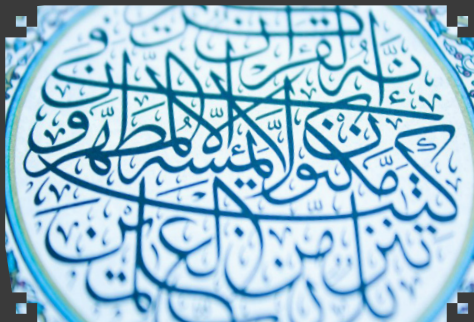
They claim that if you have fear from death and want general support then call on “Saahib Al-Zamaan” (referring to their awaited Mahdi who doesn’t fit the criteria known by **AhlulSunnah Wal-Jama’aa**. The Mahdi for the people of Ahlul-Sunnah Wal -Jama’ah is called Muhammad Ibn Abdullah. But the Rawaafidh claim that their Mahdi is called Muhammad Ibn Al-Hassan Al-Askari. The Mahdi according to Ahlul-Sunnah is from the lineage of Al-Hasan Ibn Ali RA but the Rawafidh claim that their Mahdi is from the lineage of Al-Hussain ibn Ali RA. The Mahdi according to Ahlul-Sunnah is not yet born from what we know. According to the Rawafidh their Mahdi has been born for centuries and decided to hide in Al-Sirdaab (cave) to do his “Major hiding” as they claim, they claim that he is in his cave answering on those who call upon him for aid.

I was in Madinah and I entered Al-Baqe’ee (the graveyard where many of the companions are buried outside the Masjid of the prophet PBUH) I then noticed a group of Rawafidh wearing their turbans putting pieces of paper inside some of the graves. When we went to see what were on those papers and read them, we found that it was a list of requests **“Someone was complaining that his daughter was sick, so he asked to cure her- Someone’s son was about to start his final examinations, so he implored to make him pass”** etc. We forbade them from doing so and a minor debate was started between us and them.

Allah says in Sourat Al-Baqarah 186: **“When My servants ask you concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calls Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right path.”**

Al- Hassan Al-Basri RA said: The companions of the prophet (PBUH) asked him a question **“Is Allah very close to us that we ask him secretly/quietly? Or Is he far so that we call out loud for him?”** Then Allah revealed the above verse to his messenger **“ When My servants ask you concerning Me, I am indeed close (to them) ...”**

An important point that we must pay attention to is that it is not allowed to ask a living person to intercede for us on the



Day of Judgment. Seeking intercession should be from those whom we are sure of acquired such an honour from Allah.

Narrated by Jabir bin 'Abdullah RA: Allah's Messenger (PBUH) said: **"Whoever after listening to the Adhan says: O Allah, Lord of this most perfect call, and of the Prayer that is about to be established, grant to Muhammad the favour of nearness (to You) and excellence and a place of distinction, and exalt him to a position of glory that You have promised him.) then intercession for me will be permitted for him on the Day of Resurrection".[Sahih Bukhari ].**

So, in order for you to become a candidate for the intercession of the prophet PBUH on the day of judgment, you must follow the way which was specified to you by the prophet PBUH and by asking Allah to grant you that honour, not by innovating, not by asking the dead nor by asking the prophet PBUH instead of asking Allah.

This is attained by asking Allah for such an honour and this is exclusively up to Allah to accept or reject whomever He wants for being a candidate for the intercession of His prophet (PBUH). There are many false rejected intercessions that are explained In the Quran, Allah says in Sourat Al-Baqarah 254: **"O you who believe! Spend out of (the bounties) We have provided for you, before the Day comes when no bargaining (Will avail), nor friendship nor intercession. Those who reject Faith they are the wrong-doers."** On that day there will be no intercession for those who sought intercession from others beside Allah.

The only accepted intercession needs to fulfil the two following conditions: **Allah's permission for someone to intercede [Who can intercede in His presence except as He permitted?] Al-Baqarah-255. Allah's acceptance of the one who will be interceded for [and they offer no intercession except for those who are acceptable] Al-Anbiya-28**

If the two above conditions are not met then the intercession is not accepted on the Day of Judgment.

The innovators of today will insist that there are other means to deserve the intercession by using the following verse out of context [O you who believe! Do your duty to Allah, seek the means of approach ("Al-Waseela") unto Him] Al-Maeda:35 They claim that seeking means of approach to Allah has to be through the righteous people. They claim that such righteous people will help them get closer to Allah through their high status. That is a very wrong understanding of the verse which they used. Seeking means of approach to Allah is done through asking Allah by His names and attributes as was mentioned in the hadith from Tirmidhi that the prophet (PBUH) said: **O Ever Living, O Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye.**

Notice how he asked Allah by His mercy and not by the mercy of anyone else. From amongst the means of approach to get closer to Allah is by good deeds. The proof for

this was mentioned by Bukhari and Muslim on the authority of Abdullah Ibn Umar said: I heard the Prophet (PBUH) say: **"While three persons were traveling, the night fell and they had to enter into a cave of a mountain in order to spend the night. A big rock rolled over and blocked the mouth of the cave. They said to each other: Nothing could rescue you but invoking Allah with the best deed you have performed (so Allah might remove the rock). One of them asked Allah by the way he took care of his parents, the 2nd asked Allah by how he refrained from adultery while he had the chance to fall in it, and the 3rd asked Allah by how he paid back to whom he forgot to pay, so he invested the money in a winning business and when the worker met him after very long time to get his money, he gave money back to him along with profit made from the investment."**

Notice how they rushed to ask Allah with their best deeds that are the first thing which came to their minds, not by calling upon the dead or the weak creation of Allah. If someone claims that the above story was from the teachings of the people of the previous prophets, we say that the scholars have differed regarding the teachings of precious prophets into 3 opinions, and the closer option to the truth is that the teachings of the previous prophets apply for us as long as their teachings don't go against our teachings.

Also, from amongst the means of approach to Allah is requesting to a righteous living individual to make Du'aa for you. The evidence for this was derived from the rightly guided Khalifah Umar ibn al-Khattab RA who said after the death of the prophet PBUH: **O Allah, we used to get closer to you by the Du'aa of your prophet for us, and today we get closer to you by the Du'aa of the uncle of our prophet PBUH"** [Bukhari]. When the prophet PBUH was alive many companions would ask the prophet PBUH to make Du'aa for them. But after his death PBUH they asked his uncle who was still alive at that time to make Du'aa for them. Notice, following the death of the prophet PBUH none of the companions went to the grave to ask the prophet in his grave, such a manner that many misguided people do today. If that was allowed, then Umar ibn al-Khattab and the companions would have done so. Umar ibn al-Khattab RA who was from the scholars the dead people cannot help those who are alive by any means; in fact, the dead person is in dire need of Du'aa for him from the living ones. And that was why Salaat Al (Funeral Prayer) was prescribed. The dead Janazah people are the ones who are in need of the Du'aa from the living ones. The living people do not need the aid from those dead for any reason. By this we reach the end of brief explanation of the 2nd nullifier of Islam that whoever puts intermediaries between himself and Allah, calling unto them and asking intercession from them, and seeking reliance in them has left the fold of Islam.

